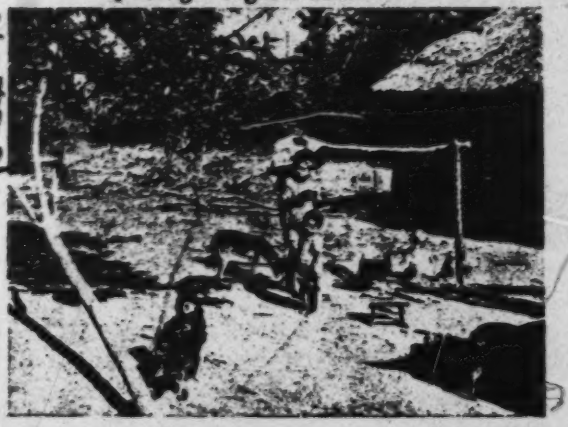
2: Schaden--75 E-4, 5 (1946-1954) 1962 SM4 Guarani SM4
Kayová

VI. Kayová-Guaraní woman from Amambai, spinning caraguatá fiber.



VII. Cooking in the open air among the Kayová-Guaraní of Dourados.

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881 In front of the hammock or the board bed, the father or
• [354] brother lights a little fire for light and warmth, or else a small
[237] candle of iraity (wax of wild bees), since in the dark there would be danger of odjépotá. An old Ñandéva woman told me that when she "passed from one age to another" the resguardo was so rigorous that she was not even allowed to blow up the fire that was lighted in her cubicle at night; it fell to the brother to take care of it.

881 When she goes out to satisfy a need, the girl should have
184 her head and body wrapped in a cloth; she does not go very far from the house and, at least among the Ñandéva, is accompanied by her mother. Among the Mbüá she goes out alone, but looking only at the ground and walking quickly.

881 The essential part is that the menstruating girl nourish her-
212 self only on "chosen food" and in small quantity, besides being
[263] insipid or prepared with little salt. Aside from the principal food, small fish or birds ("light meat"), she is given sweet potatoes, beiju (mbeidjú) /a paste made with manioc flour/, chicha, etc; the father, brother, or some cousin takes it upon himself to get the birds or catch the fish for the "patient."

It is necessary above all to avoid the meat of game: deer, anta, paca, queixada /white-lipped peccary/, catêto /collared
[184] peccary/. Tatu, so they tell me, is allowed among the Ñandéva and prohibited among the Mbüá. Even the meat of some birds is prohibited: baitaca, among the Mbüá; baitaca, juriti, inhambu, and jacu among the Ñandéva. The latter enumerate further among the restrictions: beans (except pole beans), coffee, pork
881 and beef, as well as fats. The non-observance is bound up with
262 negative consequences for the health. Thus, the Mbüá say that
753 the peccary would give tapeworms, while parrot and tatu would give "crazy head." The Ñandéva, in turn, insist on the danger of epilepsy ("attack," ẽ-ó-á) for the girl (and for her future children, according to Poýdju of Araribá) who does not abstain from game, and they believe that baitaca and juriti would cause heavy bleeding during menstruation. The meat of deer in particular is responsible for the "attacks," in the opinion of both the Ñandéva and the Kayová. The use of inhambu meat, the Ñandéva say,

3: Watson E-4,5 (1943) 1952 SM4 Guarani SM4

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FIG. 16. Mother and son just before noon meal. Note metal cooking tripod and iron pots, trade goods. Boy has toy bow and arrows.

FIG. 17. Nursing child and siblings. (Older boy's face is only dirty.)

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FIG. 19. Small boy getting drink from cup, water from gourd in left hand. Corner of house with bamboo "boards" is at right rear.

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FIG. 20. Young recent initiate wearing *tembeta* ("lip stone") of hardened resin. He was one of about five boys to be initiated just prior to our arrival at Taquapiri in 1943.

FIG. 18. Group of small-fry at play. The little girls all are clothed.

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